mantris sit. This durbar must not be confused with the electoral durbar which will be referred to later. It is an executive council over which the Siem presides, and also possesses judicial powers (for a description of a judicial durbar, see page 91 of the monograph). The form of summons to appear before this durbar used to be a knotted piece of string or cane, the number of knots denoting the degrees of urgency of the summons, not a piece of pork, as one writer has said. Pork is a luxury which is not usually distributed gratis. The Siem manages the State business through his *mantris*, although it is true that in some States the members of the Siem family have been allowed a considerable share of the State management. This latter arrangement is, however, a departure from the ordinary rule in the Siemships, and is regarded as unconstitutional. In some States there are village headmen, styled Sirdars, who settle cases, collect labour, and assess and receive for the chief the *pynsuk*, which may be literally translated as "gratification." In Nongstoin there is an official styled *lyngskor*, who is the superior of a number of village sirdars, and who acts as the Siem's deputy-governor. In the Khasi Hills there is no land revenue, nor are there any tithes or other imposts levied upon the cultivator's produce. The land, to a great extent, is the property of the different clans and villages, although in some instances there are estates owned by private persons. The chief is entitled to receive the income that arises from what are known as the *raj* or State lands only. All that the Siem usually receives from his people in the way of direct revenue is the State subscription, or *pynsuk*, mentioned above. Even this is supposed to be a voluntary contribution, and it is not demanded in some States. This tax is nominally a collection to meet the expenses of the State ceremonies, but is really a means of increasing the chief's private income. The contribution varies in amount according to the means of the villagers. The Siem's principal source of income, however, in all the Khasi States is the toll (*khroog*), which he takes from those who sell at the markets in his territory. As the Khasis are great traders these tolls are often at the larger markets fairly valuable. The chief raises no excise revenue, the manufacture of both fermented and distilled

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643 liquor being subject to no fiscal restrictions whatsoever. In a
651 few States the Siems are commencing to levy registration fees,
443 but the amounts are insignificant. Judicial fines are divided between the chief and the members of the durbar. In some States the Siems' incomes amount to a few hundreds a year only. Generally speaking, the Khasi chiefs are necessarily a very impecunious set of persons, and many of them are in-
643 debted to, comparatively speaking, large amounts. The Siem
631 is appointed from the Siem family, there being such a family in each of the fifteen Khasi States. The most important States are Khyrim, Mylliem, Cherra, Nongstoin, and Nongkhlaw. There are a few other petty States presided over by Lyngdohs, Sirdars, or Wahadadars. A fact which is of universal application is, that heirship to the Siemship lies through the female side. The customary line of succession is uniform in all cases, except in Khyrim, save that in some instances cousins rank with brothers, or are preferred to
643 grand-nephews, instead of being postponed to them. The
428 difference between the rule of succession and the rule of inheritance to real property should be noted. In the former case the sons of the eldest uterine sister inherit in order of priority of birth, although it is true that this rule has sometimes been disregarded. In cases of succession to realty, however, the inheritance goes to the youngest daughter of the deceased's mother, and after her to her youngest daughter. In successions to the Siemships, in the absence of male heirs from the eldest sister the succession passes, by what has been aptly described as the "knight's move," to the male children of the next eldest sister. In Khyrim the custom of succession is peculiar, there being a High Priestess, and heirship being
643 limited to her male relatives. Generally speaking, it would
644 appear that succession was originally controlled by a small
773 electoral body constituted of the heads (*lyngdohs*) of certain priestly clans, who, it is presumed, exercised their authority to reject candidates, when necessary, mainly on religious grounds. There has however, been a distinct tendency towards the broadening of the elective basis. In the large State of Khyrim the number of the electoral body has been greatly increased by the inclusion of the representative headmen of certain dominant but non-priestly clans (mantris).

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certain dominant but non-priestly clans (*maatris*). In other States the Council has been widened by the addition to it of village headmen (*sirdars*), or the chief superintendents (*basnas*) of the village markets, tolls from which constitute the chief item in the public receipts of these States. A further step towards the recognition of the public will in the nomination of a Siem has been the introduction of popular elections, at which all the adult males vote. Such popular elections were very greatly due to the views held by Colonel Bivar, who was Deputy-Commissioner of the Khasi and Jaintia Hills from 1865 to 1877. These elections have been, in many States, an innovation which is hardly in accord with public sentiment, and in many cases the voters have done no more than confirm the selection of a special electoral body. It is, however, clear that the idea of popular elections is not one with which the people are unfamiliar, e.g. in Langrin State, where all the adult males customarily vote at an election of a Siem. Popular election has also been customary in the Nobosohpoh and Bhowal States, in cases where a special electoral body has been unable to agree upon a nomination, and also in Nongspung, if a Council of five *lyngdohs*, which has in this State authority to declare who is the rightful heir, but not to disqualify him, cannot come to an unanimous decision. The Siems are appointed by an assembly, or *durbar*, which will be described later. The chiefs, having been thus chosen by the *durbar*, which is supposed by the people to be an institution of Divine origin, are styled, *ki Siem u Blei*, or Siems of God. In most States the Siem is the religious as well as the secular head, e.g. in the Cherra State, where the Siem is also *lyngdoh*. In Khyrim State the Siem has sacerdotal duties to perform at different religious ceremonies, especially at the time of the annual Nongkrem dance. It is the custom for the Siem to consult the auspices with the soothsayers for the good of the State. The Siem in matters judicial acts as a judge, the whole body of the *durbar* being the jury. In olden days the Siem marched to war at the head of his army. It is not customary to recognize an heir-apparent, and the young men of the Siem family pursue the ordinary avocations of a Khasi, not comporting themselves in the least like scions of royalty. In quite

[Which elects the Siem -- Analysis]

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the *War* country; it will be necessary to describe the land tenures and laws regarding land of each of these divisions separately. As land is always jhumed by the Bhois and Lyangams from year to year, customs regarding land with these people are naturally very simple. Taking land in the high plateau of the Khasi Hills first:—The lands are classified under two main divisions, (*a*) public and (*b*) private lands. The following are the different descriptions of lands in the first division:—

Ka ri Raj, or *ka ri Siem*, which are Siem's, or Crown lands. These lands are intended for the support of the Siem family, they cannot be alienated. The Siems are, however, precluded by custom from levying a land tax on persons who cultivate such lands, the relation of landlord and tenant between the latter and their chiefs being unknown.

Ka ri Lyngdoh.—These lands are for the support of the [illegible] Mawiang Siemship, paddy is grown on these lands from which rice is obtained for the State pujas.

Ri shnong, or village lands.—These lands are set apart to provide a supply of firewood, thatching grass, &c., and are the property of the village. The inhabitants of other villages are not allowed to enjoy the produce of such lands. Such lands can be cultivated by ryots of the village, but the latter possess only occupancy rights, and cannot transfer them.

Ki law kyntang.—These are sacred groves, situated generally near the summit of hills, composed of oak and rhododendron trees, which are held sacred (*kyntang*), it being an offence, or *sang*, for any one to cut timber in the grove, except for cremation purposes. These groves are the property of the villages.

(*b*.) Private Lands. These may be subdivided into *ri-kur* or lands which are the property of the clan, and *ri kynti*, family, or acquired landed property. In the Khasi Hills proper a very large proportion, certainly of the high lands, is the property of the clan; for instance, the high lands at Laitkor, which are the property of the Khar kunger and Kur kulang clans, whose ancestors the large memorial stones close to the Laitkor road commemorate, also the lands of the Thang khew clan, and many others.

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HALI LANDS OR IRRIGATED PADDY LANDS.

(1) *Raj* lands, which used to be the property of the Raja of Jaintiapur, now the property of Government, which are assessed to land revenue. 423 651

(2) Service lands, which are lands given rent free to dolois, pators, and other officers who carry on the administration.

(3) Village puja lands, being land the occupants of which pay rent to the doloi or lyngdoh, which are set apart in each village for purposes of worship. These lands are not assessed to revenue.

(4) Private lands held by individuals, and which have been transferred from time to time by mortgage sale or otherwise at the will of the owner. These lands are not assessed to revenue.

High lands are sub-divided into (1) Private lands, held like *hali* private lands (2) Unclaimed land or Government Waste.

Up till now the Government has not assessed revenue on the high lands which are its own property. Surveys have been made from time to time of the Government *Raj hali* lands in the Jaintia Hills, but the maps require bringing up to date. The revenue on such lands is assessed at an uniform rate, viz. at 10 annas a bigha, and the leases have been issued so as to expire contemporaneously. A list of service lands of dolois and others, showing the number of plots held by each official and their approximate total area in bighas, is kept in the Deputy Commissioner's Office. Puja lands are plots of lands set apart entirely for the support of the lyngdohs and other persons who perform the pujas of the doloiships. These lands are generally leased out by the dolois, but in some doloiships they are under the management of the lyngdohs. The occupants of the puja lands have either to present annually sacrificial animals or objects, e.g. bulls, goats, fowls, or pigs, rice, liquor, &c., or make a payment in cash. In the War country in the Jaintia Hills, orange, *pân*, and betel-nut gardens, are held as private property except in a few villages where there are some Raj *pân* gardens which have been assessed to land revenue at the same rates as Government *hali* lands. The various gardens are distinguishable by means of boundary stones or stone cairns, by 423 [651]

443 Quarrels and fights are exceptional. It is most
778 natural to the Khasi not to disturb the peace of the markets, since the markets stand under the protection of the goddess. (Cf. The prayer in the introduction to this article.)[1] Also the memorial stones, in the shadow of which the markets are so often held, may exert some influence on the visitors to the markets, since the Khasi imagine themselves to be protected by the spirits of their ancestors and believe that any kind of disorder at the market would be avenged by these spirits.

443 Nearly all the men at the market are armed.
484 The reason for this lies in the fact that the
411 people are thus protected on the way to the market and are safe from the attacks of the "killers" (nongshohnoh), i.e., those who got out to murder people in order to dedicate their victims to the devil snake. Therefore the visitors to the market never go alone but always in groups. The men are armed with the ka wait (a chopping knife), with which they know how to defend themselves very well.

4. The Law of the Market

443
651 a) The Market Toll. All sellers who attend the market must pay a contribution on entering the market place. Only those inhabitants of the village or district in which the market is held are excepted. This market tax is paid partly in money and partly in products. In many villages it is paid only in cash. The amount of the tax laid is 2 or 3 paisas, often even one anna (5--8--10 pfennigs, German peace evaluation). Only betel nuts and pepper leaves are preferred to money. In many villages everything is paid in produce, insofar as foodstuffs are concerned. The market tax collector reaches

[1] [See category 116, ff 1-2--Analyst]

right into the carrying baskets of the arriving sellers with little ceremony and takes as much as he can with one or two hands. 443 651

Toll is levied at the approaches to the market. Here and there is a toll hut where the people passing must pay their contribution. These receipts belong to the king in whose kingdom the market is located. These market tolls often form very good sources of income for the royal families, as the markets are held regularly and are well attended. In return for the market tolls the king must maintain the market halls (if there are any).

[709] b) Market Coercion. There is no actual market coercion. But nothing can be bought outside of the market, since the Khasi do not have any stores. Only in the larger villages are there one or two shops, which, however, do not count. These shops must all pay the "market toll" for all the articles which they sell at home with the exception of the sale of kiad, "rice liquor," which is never sold at the market.

c) Prices and Measures. The prices are based on supply and demand. They are freely determined by the sellers. It is not the custom to bargain and haggle. An exception is the price for the daily rice, which often causes quarrels. The sellers sit by their wares without shouting or praising. The visitors come to the market, look at the wares, touch them, weigh them in their hands, and finally ask about the price. 437

If the prices seems to them to be too high, they put the wares back in their places and go their way without making any remarks.

Coins are used for paying. The Khasi have the following names for the English-Indian money: 436

782 One month before the celebration rice liquor is poured into a hollowed-
796 out gourd bottle in the house of the S'iem sad and offered before the rishot Blei as a 'suit' (sacrifice of drink). This is done in order to in-
[769] form the u Suidnia long S'iem (the spirit of the first great-uncle on
[774] the maternal side who was the first king), the ka Blei long S'iem (the divinity who makes kings kings) and the u Blei Shillong (the god Shillong), that preparations are now being made for the Puja and that they might help with them.

776 The u Blei Shillong plays the chief part in the whole ceremony. He enjoys great reverence among the Khasi, especially in the kingdom Nongkrem and Nylliem. Not far from Nongkrem a mountain
[133] peak rises 6,450 feet above the sea. It is the highest peak in the Khasi Mountains, its name is "Shillong Peak." Here is the seat of
[773] the god Shillong. The story goes that a man appeared here once, who said he /894/ had not been born but came of himself (shu long). He also told the people that they would receive the kings, S'iem. So the god who lives here was called u Shu long (he who is out of him-
[103] self), from which the Europeans gradually made the word Shillong and also gave this name to the splendid mountain station in the heart of the Khasi Mountains.

796 After the S'iem sad has determined exactly the day of the cere-
782 monies, the news of this is sent out two weeks prior to the ceremony to the village elders (Rangbah shnong). This is done on the day of the large market (jeu duh), which takes place every eighth day. Two weeks after is the pom blang, also on the day of the large market, which is discussed below.

The way in which the invitation is issued is interesting. A num-
[211] ber of chains about an ell long are made of bamboo rings. These are called kyrwoh. One of these is sent to the oldest man of each village. Since the Khasi formerly had no script, this bamboo chain always served as a sign of invitation or summons to the S'iem for ceremonies, or of danger of war, or of court matters and such. The degree of urgency was shown by the form of the links; in the case of great haste the form was longish and flat, otherwise correspondingly rounder. The sending of the kyrwoh to the village elders serves now as a sign of invitation for the whole village to appear at the ceremonies and at the same time as a demand to gather together the prescribed sacri-
[651] ficial gifts. Each of the six districts, into which the kingdom Nongkrem is divided, must furnish a goat; each individual hut must pay a tax (called pynshok) of one rupee and four annas in addition. Very poor people only have to pay one anna or even only a half. The sacrificial gifts, such as rice, various sacrificial animals, fish, brandy

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it, they have to arrange with the U Kni, who is in this case U Babu of Mawphlang, elder brother of the Myntri, U Mama who represents this clan on the State organisation. Payment is made in money which is distributed to the different houses of the Kur. There is, however, Ri Kynti land of another kind, individual property which can be sold absolutely. It may be noted here that no rent is paid to the State or the British Government for the Ri Raid, Ri Kynti or other lands in Mawphlang, or in general in other Khasi States. The revenue of the State is derived from tolls levied on commodities sold in market places and also from fines and other minor sources.

The fundamental social and economic unit among Khasis is therefore the family house and the extended family associated with it; the Kur represents a later stage in its expansion. Marriage sets up new relations but does not disturb this basic structure of Khasi Society.

thereafter, the British negotiated treaties with all the Khasi states, the last treaty being signed in 1862. It was contracted that the chiefs would be subject to the authority of a resident political agent, whose duties would involve maintaining law and order, judging cases of heinous crimes, approving the popular selection of any new chief, and exercising control over certain categories of natural resources. Khasis were guaranteed noninterference in their customary way of life, and they were not then, nor are they now, taxed. Most Khasis, as opposed to Jaintias, were never an integral part of British India, but they did undergo social change as a result of British presence. To summarize Mills (n.d.): (1) The British introduced the potato, which the Khasis rapidly took up as a cash crop for marketing as far as Calcutta. The intensive specialization exhausted the soil and made for ever-poorer crops. (2) Christian missionaries made large numbers of converts, and there arose the difficult question of whether a Christian should inherit property that traditionally was earmarked for her performance of non-Christian religious rituals. (3) About 1864 the British transferred their headquarters from Cherrapunji to Shillong. When they made Shillong the capital of the entire state of Assam, non-Khasis flocked to it, land values soared, and the concept of private property became increasingly important. Khasis began to marry with members of other ethnic groups, which introduced confusion into traditional social patterns. These problems were exacerbated during World War II, when Shillong and its environs enjoyed enormous economic prosperity. One notable aftermath of this affluence has been the accelerated enrollments in schools and colleges. Hundreds of Khasis now have the B.A., M.A., and even the Ph.D. degree. • With the Independence of India in 1947, and under the Sixth Schedule of the Constitution of India (which was drafted by a Khasi), the United Khasi–Jaintia Hills District became a Part B, or Autonomous, Tribal Area, to be governed by a District Council composed largely of Khasis and Jaintias, and responsible not to the Legislature of Assam, but to the Governor of Assam as agent of the President of India. The native-state system and the chiefs still exist, and the District Council finds it difficult to effect legislation which is neither offensive to regional custom nor a simple blueprint of ill-fitting all-India legislation. The major political schism at this time is between Jaintias, who are accustomed to centralized authority and taxation, and Khasis, who resist the notion of taxation to support the work of a central District Council. [Cf. Gait 1926; Aitchison 1931; Bhuyan 1949; Morris 1910.]

175 619 648 [726] [651]• [177] 177 648 [244] [439] [134] [797] [428] [635] [633] [167] [563] [423] [873] 648 642 [651] [563] [113]

SETTLEMENT PATTERN AND HOUSING. **Settlement pattern.** Khasis live sedentarily in named, nucleated, and unplanned villages which are situated just below hill summits to avoid strong winds but still be defensible, and which usually include a de-

361 [312]

another. In other words, a state is not a fixed territorial entity. In the early twentieth century, the most populous of the 25 chiefdoms, Khyrim, contained 36,833 persons occupying 7,859 houses in 372 villages, and the least populous, Nonglwai, contained 246 persons occupying 53 houses in 3 villages. Fifteen of the chiefdoms were headed by a *syiem* (chief), three by a *lyngdoh* (priest), six by a sirdar, and one by a *wahadadar*. These leaders all had executive and judicial functions, but a chief's authority was limited in that he had to obtain the approval of his executive council before acting. The other leaders were subject to a similar limitation. A chief maintained a small police force. His major sources of revenue were market tolls, fines, and, more recently, income from licenses to distill rice whisky. Succession to a ruling role in the larger states traditionally involved election by members of a lineage that had a hereditary right to elect, from among members of a lineage that had the hereditary right to rule. In British times, the elective basis was broadened, differentially in the various states, even to the point of popular elections. [Cf. Aitchison 1931; Lyngdoh 1952.] **Social stratification.** The three classes of lineage are the nobles, the commoners, and the slaves or servants. This stratification applies only to the recruitment to office in the native-state system, for there is no hypergamy, and in a village assembly everyone has equal voice. The noble lineages have the hereditary right to fill from among their male members roles such as village or state priest, councilor to a chief, or elector of a chief. The few lineages which today are remembered as slave or servant lineages had the inherited obligation to render special services to a chief's household. There is no Khasi term for "commoner." Every lineage other than a noble or a slave lineage is a commoner lineage, and the commoner lineages are in the majority. **Warfare.** Warfare was suppressed by the British, and little is known for certain about its traditional forms. The tactics which confronted the British were the ambush and the guerrilla raid. Traditional goals included taking heads from other Khasis and capturing women from the valleys.

RELIGION. **Major and indigenous religions.** A Welsh Calvinistic Methodist missionary penetrated into Cherrapunji in 1832, and the work that he began continues to this day. His society, which has since become the Welsh Presbyterian Foreign Mission, introduced writing, village primary schools, a high school, a theological seminary, and a hospital. Competing missionaries followed, and by 1914 some Shillong Khasis were puzzling over the tenets not only of traditional Hinduism and Islam but also of the Buddhists, Brahmo Samaj, Arya Samaj, and Unitarians (Roy 1914). By the 1920s, missionaries of the Church of God and the Seventh Day Adventists were

241 464 2.10 **Labour and Wages:** It has already been mentioned above that a large number of people subsist on labour—agricultural as well as non-agricultural. Owners of big orchards employ labourers for clearing of their orchards twice or thrice a year, plucking and transporting of produce to markets. Paddy cultivators with large farm engage labourers for ploughing and hoeing of fields, sowing, harvesting and threshing of paddy. It should be mentioned that due to the peculiar agricultural practices prevalent in the district, the input of labourer even for paddy cultivation is higher than that in any of the plains district of the State, which compels cultivators to hire 241 labourer even for small paddy fields. In the case of cash crops, wages 464 are usually paid in cash and for food crops it is paid in cash and 465 kind more usually in kind. Wage rates for males and females are different which generally vary from Rs.1.50 to 1.25 for males and Rs.1.25 to Re. 1.00 for females.

There are, however, numerous instances of engaging agricultural labourers at the rate of Re. 0.50 per day. During the scarcity months the well-to-do farmers advance loans to the poorer section of the people on condition that repayment will have to be made by rendering labour on wage basis at the rate of Re. 0.50 per day in the creditors farms whenever their services are demanded. Thus whenever their services are demanded the poor people have to work in creditor's farm even at the cost of ruining their own cultivation.

There are other instances where the labourers are paid less then usual wages. In some villages where there is dearth of work all the agricultural labourers gather together at some specified place early in the morning. The well-to-do farmers go there and through bargaining manage to engage the number of hands they want at very low rates Similar bidding down of wages of non-agricultural labourers is also. prevalent whenever demand for labour is very low.

Land utilisation and cropping

423 659 2.11 **Land tenure system.**—The district of United K-J. Hills is not cadastrally surveyed and so far as land tenure is concerned, there is no rigid uniform or regular system worth the name, with the exception of those lands under the control of the State Forest Department and the Local District Council. There are different kinds of land under different systems, though for obvious reasons no reliabe statistics can be gathered in respect of them. As far as land tenure system is concerned, Jowai subdivision is conspicuously different from Shillong subdivision. However, land in the whole district can be broadly placed under the following categories:—

423 [692] [651] I. **Rikynti or Private land.**—They are private land belonging to certain clans or families but not to an individual according to Khasi custom. Neither Syiem nor District Council has got any power over them except the judicial powers to settle any dispute that may arise over any plot of land. The only connection is with the State Forests Department in respect of private protected forests who collects royalty from the produces of these forests if they are used for purposes of

423 659 648 (c) **Green Blocks.**—These green forests are private forest but protected and managed by the Department for the purpose of retaining the source of water supply, etc., for the town of Shillong. They are five in number covering a total area of 2·24 sq. miles and located around the town of Shillong itself.

(d) **Private protected Forests.**—There are private forests protected by the State Government for the growth of forests, but the owner can use them provided permission is given by the Deputy Commissioner. There are 16 numbers of them scattered here and there throughout the whole of Shillong subdivision only and covering an area of more than 24·79 sq. miles.

V. In Jowai subdivision there are four blocks of land covering a total area of 44·9 sq. miles reserved for sports and games. They are under the control of the State Revenue Department.

VI. **Raj lands of unclassed State Protected Forests.**—This includes the Raj lands under the District Council mentioned in item 2 above. These forests were formerly under the control of the State Forest Department but are now transferred to the District Council. They are scattered throughout the whole of the district and cover an area of more than 73·05 sq. miles. There are altogether 52 numbers of such forests, 30 of them with an area of more than 57·05 sq. miles and are in Shillong subdivision and 22 numbers with an area of 16 sq. miles are in Jowai subdivision.

423 651 648 2.11.1. **Revenue collected by the District Council (Land Revenue System).**—(a) In Jowai subdivision all the Raj lands mentioned in item 9 above which have been brought under wet paddy cultivation are subjected to payment of annual revenue. The revenues is fixed according to the fertility of the soil. There are three classes—class 1 hali lands, class 11 hali lands and class 111 hali lands, and the revenue varies according to these three classes of lands from Re. 0.50 to Re. 0.87 per bigha per year. There are altogether 28,683 plots covering a total area of 19,709 acres. No such revenue exists in Shillong subdivision.

(b) In both subdivisions there are also lands under special settlement accompanied by revenue.

Shillong subdivision.—An annual revenue is collected for the building site only from Saitsohpen villages, where there are 169 holdings covering a total area of 86 acres with a total revenue of Rs. 505·72 per year.

Seven pieces of land in Burnihat used by the United Fruit Company covering a total area of 182·09 acres. The revenue collected per year is Rs. 550·81. A revenue of Rs. 2. only per year is collected from two building sites at Nongpoh station whose area is 29,861 sq ft.

Jowai subdivision.—An area of 131 acres of land in Lakadong and Satpator Dolloiship and under orange cultivation is also subjected to payment of annual revenue of Rs. 255·44.

There is another 102·21 acres of land in Subaeherra in the Indo Pakistan Border which is under tea plantation since prepartition period. After partition this area has fallen into India. But at present though tea plantation is still carried on, the revenue has never been collected at all since the company has gone to Pakistan.

There are also in Jowai subdivision 15 numbers of building land sites, mostly leased out to non-Khasi individuals and institutions. They include building for churches, schools, hospitals and training classes, etc. The total area comes to 397·39 acres with a total revenue of Rs.216·84 per year. The period of the lease varies from one plot to another.

A part from land revenue, all the houses in Jowai subdivision are subjected to taxation. The rate is fixed at Rs.2 to Rs.6 per year according to the economic condition of the village. In Shillong subdivision only 31 Sirdarships which were formerly known as British Sirdarships have to pay house tax.

2.12 **Land Utilisation.**—The following table gives the area under important crops.

TABLE 2

	1958-59	
Winter rice	37,800	acres.
Maize	8,000	,,
Other cereals	1,000	,,
Potato	21,600	,,
Chillies	350	,,
Sweet potato	5,400	,,
Linseed	180	,,
Cotton	50	,,
Tobacco	600	,,
Arecanut	13,455	,,
Orange	20,000	,,
Betel-leaf	10,000	
Total	1,18,435	acres.

439 East Pakistan to which the people in the border areas were entitled
648 in the strength of various trade agreements of the Government of
458 India with the authorities in Pakistan, were also scanty. The situation was still more aggravated due to the stringent measures adopted by authorities in Pakistan, on the plea of prevention of smuggling, in December, 1957 when the entire border trade virtually came to a standstill.

245 This chaos in border economy has resulted in widespread unem-
439 ployment among the border people. There being no market for the
458 produce, the owners ceased to take proper care of their orchards and
464 plantations. As a result thousands of labourers who were employed in the orchards were thrown out of employment. Similar was the condition of those who were employed in the transportation of various commodities such as merchandise of trade etc. A large section of the people engaged in collection of limestone were also rendered unemployed with the set back received by the trade in limestone with East Pakistan. Due to stoppage of trans-border trade, petty traders engaged in distributive trade, also suffered.

423 Many of the border people possessing paddy lands and orchards in
648 areas that are located in Pakistan had to abandon them. The following
458 table will show the amount of land lying in Pakistan belonging to the farmer in the selected villages of border area :—

TABLE A-2

Name of villages	Area of land lost through partition		
	No. of familes who possessed land in Pakistan	Area (acres)	Average per family (acres)
1. Nongjri	87	357·86	4·11
2. Shella	9	175·40	19·40
3. Bholaganj	15	108·00	7·20
4. Balat	2	13·50	6·75
5. Mawdon	nil	..	..
6. Lyngkhat	5	85·00	17·00
7. Darrang	16	568·75	35·55
8. Syndai	3	43·33	14·44
9. Amki	8	40·67	5·08
10. Umshnong	nil	..	..

[167] A few families who did not have any landed interest on this side
[63] of the border were reported to have migrated to Pakistan. Most of the families are even now paying tax to East Pakistan authorities even though they are not getting any returns because they do not want to lose their right on land.

3.3 **Measures so far taken.**—Since 1947, there has been constant demand from border people for relief and rehabilitation. Government undertook various measures to alleviate their difficulties. Government's attention to border problem has however, not been adequate. The common feeling of border people was that whenever the border problem deteriorated due to some adverse measures adopted by East Pakistan authorities more attention was attracted, on the other hand, when the situation eased comparatively the Government's vigilance also slackened.

The various measures so far adopted by Government in border area, have been fully discussed and commented upon by the Border Rehabilitation Committee. These need no repetition here. But a few points emerging from the grievances put forward by the villagers during our investigation are noted below.

On the question of the schemes linked up with the issue of diversification of agriculture in border area, a large section of the border people skilled in the maintenance and operation of orchards are opposed to the idea of a complete switch over from cash crops to food crops in the cultivation of which they have no adequate experience. Moreover, there is the problem of getting adequate land in the vicinity for wet paddy cultivation. Indeed, having lost the market for some of the cash crops, some cultivators are trying to increase cultivation of paddy and other valuable crops on their own initiative wherever suitable land is available. But the problem of getting adequate funds for reclamation and improvement of land has stood as a serious handicap to them. Financial assistance to the needy and willing cultivators for reclamation works and taking up of more minor irrigation projects is very necessary.

As regards Government loans granted to cultivators, people complained that apart from being inadequate they are often untimely. As a result the people, needy as they are, utilise the amount for meeting their day to day consumption expenses.

There have been complaints that various improved seeds supplied by Government are of very inferior quality leading to waste of time and money of the poor people. The Department of Agriculture should not only check the quality of the seeds before issue but should also see that the seed are properly used by inexperienced cultivators who are newly taking up cultivation of these crops.

With the opening up of a few vital P. W. D. Roads transport of border products to Shillong and other places has greatly been facilitated but the problem of transporting them from remote interiors to the various local points on P. W. D. roads still remains unsolved. While during winter season these places may be negotiated by a man on foot up and down the steep gradients, during rainy seasons these tracks become slippery, the streams and rivulets are overflooded and it becomes impossible for a man to cross them, thus isolating the villages from each other leading to closure of trade and all other activities between villages. Properly planned test relief schemes for construction of feeder roads and bridges linking up these villages, will, apart from giving some works to the people alleviate much of the difficulties of transportation of agricultural produce.

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homicide), in which their own subjects are concerned. All cases of homicide, or matters involving disputes between people belonging to different States, are adjudicated upon by the British officers of the District.

In the British possessions, the principal sources of revenue are rents and royalties derived from mineral workings, such as lime and coal; rents of fisheries; and a house tax, which varies, according to situation and productiveness of the soil, from R. 1 to Rs. 2 or from 2s. to 4s. per house. A land tax is only levied in tracts where the Government possesses the actual proprietary right in the soil. Again, in the Khási States, the British Government, which undertakes the management of the natural products of the country, such as waste lands, coal, lime, etc., receives a half-share of the rents realized from these sources, the other half belonging to the native Chiefs. The other sources of revenue of the Chiefs are market dues, cesses levied occasionally for State purposes, and fines realized in the administration of justice.

HISTORY.—Our first knowledge of the Khási Hills dates from the time when the East India Company acquired the *diwání* of Bengal in 1765. The adjoining District of Sylhet was included in that grant; but as the hillmen had never acknowledged any subjection to the Muhammadans, so they still remained absolutely independent of the British power. However, the necessities of commerce, arising from their monopoly of the lime quarries, from which Bengal has drawn its supply from time immemorial, soon attracted European enterprise to the country. As stated in the Appendix to the Statistical Account of Sylhet, the control of the profits of the lime trade formed in early times one of the most valuable advantages attaching to the position of the official in charge of that District. It does not appear that any European had been attracted to reside in the Hills before 1826. In that year the Rájá of Nongklao entered into an agreement with certain European British subjects to allow a road to be made across the Hills, to connect the Surmá valley with Assam Proper. These Europeans took up their residence at Nongklao. Misunderstandings unfortunately arose, and, partly by the misconduct of some of their Bengáli followers, the growing discontent and apprehension were fanned into a flame. On 4th April 1829 the Khásiás rose in arms and massacred Lieutenants Bedingfield and Burlton, together with some sepoys. This led to military operations on the part of the British Government, which

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175 continued through several cold seasons. The last of the Khásí chiefs
648 did not tender his submission until 1833. In February 1835 Colonel Lister was appointed Political Agent in the Khásí Hills, with his headquarters at Nongklao; and the command of the Sylhet Light Infantry battalion was also placed in his hands. The civil and military functions remained conjoined until 1854, when Mr. Hudson was deputed to Cherrá Púnjí, which had then become the administrative headquarters, with the title of Junior Assistant-Commissioner, shortly afterwards changed to the present one of Deputy-Commissioner.

The Jáintiá Hills came into British possession in 1835. In that year, as related in the Statistical Account of Sylhet District, the last Rájá of Jáintiá, Indra Singh, was deposed on the charge of complicity with certain of his tribesmen who had carried off three British subjects and barbarously immolated them at the shrine of Káli. The portion of his territory that lay in the plains was forthwith annexed to the District of Sylhet; and the Rájá voluntarily resigned the hill portion, of which we also took possession. A pension of Rs. 500 a month, or £600 a year, was granted to the deposed Rájá for life, and he resided peaceably in Sylhet until
175 his death in 1861. When we first assumed the administration of
648 the Hills, no change was made in the indigenous revenue system,
• 651 which consisted simply of the payment of a he-goat once a year from each village. The Rájá had derived the greater portion of his income from his possessions in the plains. In 1860, however, a house tax was imposed, the highest limit of which was one rupee (2s.) per house. This measure of direct taxation was very obnoxious to the Syntengs. They formed irregular gatherings, at which they resolved to resist payment, or at least to refuse to pay except through their own hereditary Rájá, who was then alive. An outbreak took place in the early part of the year, but it was promptly suppressed; the people were disarmed, and matters went on much as usual. But the disarmament was imperfect, and it soon became evident that the Syntengs were profoundly disaffected to our rule. Towards the close of 1860 new taxation was introduced, in the form of judicial stamps; and the elaborate schedules of the new income tax were thrust into the hands of persons, few of whom could read the language in which they were framed. Imposts also were
175 introduced upon fisheries and the right to cut timber. Con-
764 siderable feeling had been excited by a sanitary prohibition against
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burning the dead in the immediate neighbourhood of the village of Jowái. Suspicions of insurrection arose during the months of October and November 1861. In the beginning of January 1862 alarming reports were received from various quarters, and the first serious outbreak occurred on the 17th of that month. This was occasioned by the interference of a *dárogá*, or native police official, with a religious ceremony that took place at the village of Jalong. In such ceremonies dancing with arms is held essential; and the *dárogá* took upon himself to disarm the dancers. This was the signal for a general rising. The *thánd* or police station at Jowái was burned to the ground; the garrison of sepoys was besieged, and all show of British authority was swept away throughout the Hills. The Syntengs fought bravely for their independence, and at first were successful in cutting off several small detachments of police and sepoys. Their weapons were bows and arrows. In common with the other hill tribes of the North-East Frontier, their chief defence consisted in a series of strong stockades, one behind another; and the paths leading to their villages were thickly planted with *pánjis*, or little bamboo spikes, stuck in the ground like caltrops. The battalion of sepoys stationed in the Hills was rendered inefficient by sickness. At last it was found necessary to move a regular army, including an elephant battery and two regiments of Sikhs, into the country in order to quell the revolt. Colonel Dunsford was in chief command. He was accompanied by Major Haughton, the Governor-General's Agent on the North-East Frontier, and Captain Morton, the Deputy-Commissioner of the Khásí and Jáintiá Hills, who acted in a political capacity. The operations were tedious and harassing. The rebel chiefs were captured one by one, and the District was declared to be finally pacified in March 1863, after the rebellion had lasted for fifteen months. The special Commission appointed under Act xi. of 1857, for the trial of offenders in the Jáintiá Hills, was dissolved in December 1863. The causes of the rebellion were thus summed up by Major Haughton in an official despatch to the Government of Bengal:—

'Taxation was introduced without the supervision with which such a measure should have been accompanied. It was followed up by fresh taxation and rumours of other taxes, also by fiscal and other innovations, which tended to disturb the minds of the people, without any counterpoise such as might have resulted from the continued presence of a European officer.' The Syntengs, like the

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There is considerable trade carried on in
245 *tezpát* or bay leaves, the trees being extensively cultivated by the
439 inhabitants of the lower slopes of the hills on the Sylhet border. The finest oranges in India are also grown in groves in the same tract, the value of the trade in which is now (1876) estimated to amount
237 to £3760 per annum. Lac is gathered by the Míkírs in the Jáintiá
439 Hills, but not to any great extent. Bees are both domesticated and found wild, and an extensive trade in bees-wax is carried on,
231 the amount exported being estimated at from three hundred to four hundred *maunds* annually. The whole of the Hills, where there is
233 no forest, and where the land is not under cultivation, consists of
621 rich pasture grounds, which are held in common by the villagers
• 651 and pay no revenue to Government.

137 The forests of the Khásí and Jáintiá Hills do not yield much profit either to the British Government or to the chiefs. There
[648] are no reserved forests in the District; and according to the Deputy-Conservator, the total area of unreserved forest, *i.e.* of land covered
[659] with timber trees and not at present required for *jhúm* cultivation, is only 150 square miles. The trees found are chiefly pine, and those classified as 'mixed upper hill forests.' At an elevation of 3000 feet, the Pinus Kasia predominates over all other vegetation and forms almost pure pine forests. It is found also at lower heights, and there attains larger dimensions, but only in the case of isolated trees. The 'mixed upper hill forests' are confined to a series of sacred groves, which clothe the topmost ridge of the watershed between the valleys of the Brahmaputra and Surmá. The characteristic trees are those of a temperate vegetation, chiefly consisting of oaks, chestnuts, magnolia, Schima, Cinnamomum, Prunus, Engelhardtia, etc. There are also numerous other timber trees, including the valuable *sál* (Shorea robusta) and the rubber tree (Ficus elastica); but on the whole the Khásí Hills are remarkable for the
[648] absence of forest. Early in 1874-75 measures were taken to put a
[659] stop to the indiscriminate burning of the forests, and the Siems and village officers were made responsible for the conservancy of the sacred groves. These endeavours have met with some success; but it is a very difficult thing to change the habits of a population, or to induce uncivilised tribes to incur a small temporary inconvenience for the sake of future benefit. The total area directly protected from fire during the year 1875-76 is returned at 3618 acres; the expenditure was Rs. 122; and in ten prosecutions for breaches of forest rules, twenty-three persons were convicted.

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at Dárjiling, who reported unfavourably on them. They have since been made over to the Siem of Nongklao, who is responsible for their being kept clear of weeds and protected against fire. Up to the close of 1873-76 the total expenditure had been Rs. 672, or £67, 4s. od.

FERÆ NATURÆ.—Tigers, elephants, rhinoceros, buffaloes, mithan or wild cows, bears, leopards, wolves, jackals, foxes, wild hog, and several kinds of deer abound in the Khási and Jáintiá Hills. The expense of keeping down tigers in the shape of Government rewards amounted to £44, 10s. od. in 1869-70. The rate of reward now paid is Rs. 25 or £2, 10s. od. per head. No rewards have ever been given for the destruction of venomous serpents. The number of deaths from wild beasts and snake-bite reported to the police amounted to 28 in 1866-67, 18 in 1867-68, 16 in 1868-69, and 26 in 1869-70. The small game found in the Hills consists of black partridges, hill partridges, quails, ducks, teal, snipe, and woodcocks. The *mahsir* fish is caught in the rivers. No regular trade is carried on in the skins of wild animals; and, except in the case of wild elephants, the *ferœ naturæ* are not made to contribute towards the wealth of the people.

ELEPHANTS.—Wild elephants are found in the lower ranges of the hills, and in the gorges opening on the valleys of the Surmá and the Brahmaputra. Each State in the Khási Hills and each dolloiship in the Jáintiá Hills constitutes a separate hunting circle or *mahál*. In the Khási States the conditions of elephant hunting are governed by rules framed in 1874-75 by the Chief Commissioner, and approved by the Government of India. These rules provide, (1) that the British Government will make no claim to royalty on account of elephants caught in the Khási Hills; (2) that one half of the proceeds of the sale of each elephant caught shall be paid over to the chief whose State forms the *mahál*, and the other half retained by Government; (3) that if a chief wishes to hunt elephants on his own account, the *mahál* composed of his State shall be reserved from sale, and a special arrangement shall be made with him on the basis that half the proceeds of the hunting shall accrue to Government. A special form of hunting licence in accordance with these rules has been settled by the Chief Commissioner. In the Jáintiá Hills, as being British territory, the ordinary Assam rules are in force, in accordance with which leases of the *mahals* are sold at intervals of two years to the highest bidder at

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public auction. The Assam rules, as revised in 1873-76, reserve to Government the right of pre-emption at the price of Rs. 600 (£60) in the case of every elephant captured between 6 feet and 7½ feet in height. For every elephant caught that is not purchased by Government, a royalty of Rs. 100 (£10) is payable within one month after capture. Certain methods of hunting are prohibited.

POPULATION.—Prior to 1871 no attempts had been made at a Census of the Khási and Jáintiá Hills, but in 1870 the Deputy-Commissioner approximately estimated the population at 112,903 souls. In 1871, at the time of the Bengal Census, operations were [illegible] Hills, but on a less elaborate system than in Regulation Districts. In the Khási Hills, the Census of the various petty States was effected through the chiefs; in British territory in the Jáintiá Hills, the *dolloi* conducted the enumeration; while at Shillong and other places under direct administration, the work was done by officers attached to the Deputy-Commissioner's office. The results are thus returned:—Adults—males, 39,882; and females, 44,078: total adults, 84,060. Children under twelve years of age—males, 28,611; and females, 28,947: total children, 57,558. Total males, 68,593; total females, 73,025. Grand total, 141,858; proportion of males, 48·36 per cent. The total area of the District, according to the latest returns, is 6157 square miles, which gives an average density of 23 persons per square mile. The number of villages is 1003; the number of houses, 30,553, of which 330 are returned as of the better sort.

ETHNICAL DIVISION OF THE PEOPLE.—The population consists almost exclusively of aboriginal tribes and races, viz. Khásiás and Syntengs (who form the bulk of the inhabitants of the Khási and Jáintiá Hills respectively), Mikirs, Garos, and Kukis. The only other dwellers in the Hills are the European officials and military officers at Shillong and Cherra Púnjí, with their native servants and followers, a few Bengálí officials, and the sepoys of a regiment of native infantry. The classification of the inhabitants according to religion shows:—141,283 aborigines; 363 Hindus; 62 Muhammadans; and 108 Christians, including 33 Europeans, 8 Eurasians, and 83 native converts.

THE KHÁSIÁS.—The following sketch of the physical characteristics and customs of the Khásiás has been kindly furnished to me by the Deputy-Commissioner, Colonel Bivar; it is reproduced almost verbatim from his report and on his authority:—

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316 and in 1851 transferred their rights to Mr. W. Moran, of Calcutta.
648 The last lessee, however, preferred buying his coal to mining it; and
655 Government, seeing that the mines were not worked in a satisfactory manner, resumed the beds in 1859, and advertised them for letting. No person, however, has since come forward to work the mine. The Lá-kí-dong coal mines are the sole property of Government, which in the year 1848 leased the mining rights to Mr. B. W. Darley. This gentleman in the following year made over his lease to Messrs. Gisborne & Co., who soon afterwards transferred it to Mr. Moran. This gentleman surrendered his lease in 1859, when the mines were advertised for letting, but no one has since come forward and undertaken to work the coal. Between 1850 and 1856, while the mines were worked, about 5100 tons of coal were extracted for exportation.

In Mr. Allen's Report, dated 1858, it is stated that the coal of the Hills then found a ready sale at Dacca and elsewhere at 8 *dnnds* per *mound*; and that the average quantity exported into Bengal was about
[435] 25,000 *maunds*, valued at Rs. 12,500, or £1250. According to the local trade reports, this exportation would appear to have entirely died out; but the Bengal registration returns record 2965 *maunds* of coal, valued at Rs. 1482, or £148, at the rate of 8 *dnnds* per *mound*, as exported from Sylhet District in the year 1876-77. This supply was probably derived from the Khásí and Jáintiá Hills.

317 Limestone Quarries.—A limestone formation prevails more or less along the whole southern face of the Khásí and Jáintiá Hills. The quarries are chiefly situated in the beds and on the banks of rivers and water-courses.

The limestone-quarrying localities in the Khásí Hills are the following twenty-six:—(1) Bha-wál; (2) Bor-syr-mai; (3) By-rang, *alias* Wáh-long; (4) Bor-púnjí; (5) Chún-jurá; (6) Dholai; (7) Dwárá; (8) Ichhámati; (9) Lúm-dih-long; (10) Lan-grin; (11) Long-long; (12) Máo-nai; (13) Máo-don; (14) Máo-kár-tillá; (15) Mohesh-khálí; (16) Máo-long; (17) No-kriá; (18) Páthárá; (19) Ram-seng-rai-skeh; (20) Soh-lai; (21) Silai; (22) Shellá; (23) Tanglá; (24) Tang-wai; (25) Um-song; (26) Um-tymá. In the Jáintiá Hills, the following seven:—(1) Chún-chhorá; (2) Lámá-pushí; (3) Lithóng; (4) Myrli Púnjí; (5) Nongthá-long; (6) Rúpnáth; (7) Rowai. The supply of limestone is literally inexhaustible. The wants of Calcutta and of the whole of Lower Bengal
648 have been satisfied from these hills from time immemorial. During
651 the year 1876-77 the estimated export was 1,600,000 *maunds*, valued
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at Rs. 480,000, or £48,000, and the revenue derived by Government from the quarries was Rs. 67,266, or £6726. In addition, the Khási Chiefs receive a revenue from this source of more than £1000.

IRON.—The smelting of iron was once the chief industry in the Khási Hills, and a considerable quantity of the metal used to be exported into Sylhet, both in the crude and the manufactured state. Recently, however, this industry has almost died out, in the face of the competition of the superior article imported from England and sold in the plains at a cheaper rate. The indigenous methods of extracting, washing, and smelting the ore have been minutely described by Professor Oldham. The following description is taken from Mr. Allen's Report, dated 1858, at which date the annual export of smelted iron was estimated at 45,000 *maunds*, valued at Rs. 67,500, or £6750, at the rate of Rs. 1. 8 per *maund*:—'The ore is said to be most abundant and of the best quality in the State of Khyrim, especially at the villages of Nongkrim and Noyandri. A few iron articles, such as *dáos* or hill knives, *kodális* or mattocks, spear and arrow-heads, are manufactured by the Khási smiths in the Hills; but the greater bulk of the smelted iron is sent to the plains for sale in circular lumps weighing about 4 or 5 *seers*. These lumps, called *kiwi*, sell at Chhaták for from Rs. 1. 4 to Rs. 1. 6 per *maund*. The best iron, however, which is beaten into bars called *pati*, sells for from Rs. 1. 10 to Rs. 1. 12 per *maund*. Khási iron is preferred to English, in consequence of its greater malleability. It is much used by the native boat-builders of Sylhet and the neighbouring Districts to make fastenings for the timbers of their boats. When brought into the market, it is more than half dross, and it is this circumstance which renders the iron trade unprofitable. The cost of carriage from the Hills to the plains is about 6 *dands per maund*; and the traders, who are all Khásiás themselves, affirm that they get an average profit of only 2 *dands per maund*.' The tables of trade for 1876-77 return no smelted iron as exported from the Hills, but Rs. 3000 of iron implements exported, against nails and ironmongery imported to the value of Rs. 18,000.

THE MANUFACTURES of the District, besides iron, consist of coarse cotton and *muga* cloth, plain silver work, rude implements of husbandry, netted bags made of the fibre of the pine-apple, common pottery, and mats and baskets. With the exception of the

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against Rs. 23,000, or £2,300, twenty years earlier. The supply of 439
piece goods is derived directly from Dacca.

A curious feature in the trade of the Khási and Jáintiá Hills is 441
the usual absence of Márwári or Jain merchants—an enterprising class, who are found everywhere else in Assam, even to the farthest corners of the Brahmaputra valley. There are a few Bengáli traders from Dacca, who do not take up a permanent residence in the Hills; but the great bulk of the business remains in the hands of the natives, who themselves reap the profits and are said to be keen at a bargain.

The principal markets at the foot of the Hills, on the Sylhet side, 443
are Dhalligaon, Chhatak, Lakhái, Jaintápur, Jaflong, Phaiflábári, Náráng, Panatí, Sádipur, Mollyfool, and Lungiat. Many of these are situated within the Sylhet boundary; but they are all frequented by Khási and Synténg traders, who spend their whole time in passing from one market-village to another. The markets or hats are held at regular intervals of eight days (for the Khási week consists of this number), with the object of permitting the same people to visit the different places in rotation.

Capital.—Such little capital as the people possess is either 454
employed in trade or lent out upon interest. In a few cases it is hoarded and allowed to remain idle. In small loan transactions, whether articles are pledged as security or not, the interest usually charged is one *dimá* to the rupee per month, or 75 per cent. per annum. In larger transactions the rate of interest per month varies from 2 to 3 per cent. Shahnáj is charged in the name of interest where lands are mortgaged as security for a loan, as the land is always made over to the mortgagee in lieu thereof, and he is only bound to restore it on payment of the amount lent. In petty advances for agricultural purposes, part of the produce is given by the cultivator at something less than market rates in repayment of the amount borrowed. Limestone quarrying is the only industry in 316
the District carried on by European agency. 648

Revenue and Expenditure.—The revenue realised from the 648
Khási and Jáintiá Hills has increased considerably in recent years. 651
As the Khási States are treated as semi-independent, the receipts from that portion of the District are altogether insignificant, with the exception of the dues levied from the lime quarries. The larger part of the revenue in Jáintiá is derived from the house tax. For 1833, when British authority was first established in the Khási Hills,

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the total revenue is returned at £77, and the expenditure at £1060. By the year 1860-61, at which date the Jáintiá Hills were included, the revenue was £1134, and the expenditure was £1151. There has since been a large increase on both sides of the account, and the District now more than pays for the cost of administration. The budget estimate for 1890-91 calculated on a revenue of £6090, and an expenditure of £7633. In 1875, according to the figures of the Deputy-Commissioner, the revenue was £13,363, and the expenditure £9650. The Assam Administration Report for 1875-76 returns the gross revenue at Rs. 108,018, or £10,801, of which only Rs. 342 was derived from the land, and the total cost of officials and police of all kinds at Rs. 64,732, or £6473, showing an apparent surplus of Rs. 43,285, or £4328. This increase of revenue is the more satisfactory, considering that the Khásis still remain practically exempt.

Sources of Revenue.—The main sources of revenue are the following:—(1) Mineral revenue; (2) House tax. The mineral revenue consists of the rents derived from the lime quarries, which are leased for terms of years to the highest bidder at public auction after due advertisement. All such leases have to receive the sanction of the Chief Commissioner. In 1876-77 the total revenue from lime quarries was Rs. 67,266, or £6726, 10s., being a decrease of Rs. 3634 on the previous year. The house tax is levied throughout the whole of the Jáintiá Hills, and in the British possessions in the Khásí Hills. The settlement is made with the headmen of each village, who is termed a *dalloi* or *sardár*. It is his duty to submit every year to the Deputy-Commissioner or subdivisional officer a list of the number of houses in his village, accounting for all changes since the previous assessment. Thereupon the Deputy-Commissioner or subdivisional officer makes the assessment according to the rate fixed for the village, which is either R. 1 (2s.) or Re. 1 (2s.) per house, and submits the proceedings for the confirmation of the Chief Commissioner. In 1876-77 the house tax realized a total revenue of Rs. 13,714, or £1371, 8s., of which Rs. 10,631 came from the Jáintiá Hills. The land revenue is derived from a few petty estates lying at the foot of the Jáintiá Hills, which were transferred from the control of Sylhet District on the adjustment of the boundary between the hills and plains portion of Jáintiá. The settlement of these estates was made in 1876-77, for twenty years, in the same manner as the settlement of the other Jáintiá

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estates. In addition, there are a few small holdings at Jowái, in the Jáintia Hills, which have been settled, after measurement, under the Assam Settlement Rules for a term of ten years. In 1876-77 the total land revenue amounted to Rs. 223, or £22, 6s., derived from 24 estates. Other small items of revenue are derived from fisheries, forests, stamps, and excise. In 1876-77 the rent of the fishery *mahál* was Rs. 3321, or £332, 1s.; forests produced Rs. 773, or £77, 6s., of which Rs. 652 represents fees on the exportation of timber from the Khási States to the District of Kámrúp. In the same year stamps yielded Rs. 16,121, or £1612, 1s.; but this total includes the sale of postage and telegraph stamps, as well as the sum credited for service stamps. Excise produced Rs. 1216, or £121, 12s. The stamps are sold at the Treasury; there are no licensed vendors. The excise laws are applied only within the limits of the Stations of Shillong and Cherrá Púnjí, and throughout the Jáintiá Hills. There are no licensed distilleries in the District, and the free manufacture of country spirit is permitted both in the dependent States and in British territory; what is manufactured is mainly for home consumption. In 1876-77 there were in all 18 licenses in force—4 for imported spirituous and fermented liquors, 1 each for *máhúl* and *shendi*, 2 for *ganjá*, and 10 for opium. The Khásis and Syntengs are not addicted to the use of intoxicating drugs, which is confined to the people from the plains residing on British territory.

Courts, etc.—In the year 1833 there were two Magisterial and Civil Courts in the District. By 1850 the number had risen to four, which continues to the present time. The maximum distance of any village from the nearest court is 65 miles, the average distance is 25 miles. In 1833 one European official was permanently stationed in the District; in 1850, two; in 1860 and 1869, again one. In the last-mentioned year the subdivision of Jowái was opened in the Jáintiá Hills; and there have since been two officers in the District, a Deputy-Commissioner at Shillong, and an Assistant at Jowái. The total number of magistrates is three. These figures, of course, are exclusive of the staff of the Local Government, which has been established at Shillong since 1874.

Police Statistics.—For police purposes, the Khási and Jáintiá Hills are divided into the three following *thánás* or police circles, with two outposts:—(1) Shillong, with an outpost at Nongpoh; (2) Jowái; (3) Cherrá Púnjí, with an outpost at Thárie-ghát, at the foot of the southern hills.

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of parents undergoing considerable privations rather than deny their children education; and in many families it has become a matter of ordinary routine to send the children to school. This only refers to the younger children; for after boys have attained their fourteenth or fifteenth year, their parents grow impatient for their pecuniary
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assistance. It is the custom among the Khásiás to inure very young children to work, so that they may earn enough to support themselves as soon as ever they can manage strap and basket. It is common for a boy to realise from ten *pice* to five *annás* a day for his parents; and it is considered sufficient sacrifice for the latter to have kept him at school up to his fourteenth year.'

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KHASI STATES.—The following is a list of the nineteen semi-independent Khási States or Democracies, with the particulars of information that are available for each, taken from the Assam Administration Report for 1875-76:—

(1) BHAWAL or WARRAIL.—Name of Siem, U Raman Singh, age in 1876, 16 years; approximate population of State, 369; estimated gross revenue—from market dues, Rs. 10; from *mallikhád* on lime quarry, Rs. 16,000—total, Rs. 16,010, or £1601; products, rice, millet, *tezpát* or bay leaves, black pepper, Piper nigrum; minerals, lime.

(2) CHERRA or SOHRAH.—Siem, U Hájan Máník, aged 42; population, 8060; revenue—from market dues, Rs. 7000; judicial fines, Rs. 150; *mallikhád* on lime quarry, Rs. 200; *zamindári* holding in Sylhet, Rs. 1300—total, Rs. 8650, or £865; products, cotton, millet, betel nuts, *pán*, oranges, black pepper, Piper nigrum, chillies, turmeric, ginger, and honey; manufactures, bamboo mats and bamboo baskets; minerals, lime, iron, and coal.

(3) SHELLA.—Wihuddidán, U Jirdi, aged 29, and U Rái Singh, aged 35, of whom the former can read and write both Khási and Bengáli a little; population, 5511; revenue—from market dues, Rs. 300; judicial fines, Rs. 400—total, Rs. 700, or £70; products, oranges, betel-nuts, and pine-apples; manufactures, bamboo mats and bamboo baskets; minerals, lime and coal.

(4) KHYRIM or NONG-KREM.—Siem, U Kher Singh, aged 30; population, 10,504; revenue—from pension allowed by the British Government, Rs. 1800; market dues, Rs. 5000; judicial fines, Rs. 400; *mallikhád* on lime quarry, Rs. 1900; contributions for State purposes, Rs. 1000—total, Rs. 10,100, or £1010; products, rice, cotton, millet, 'Job's tears,' cassumbour, cinnamon, *tejpát*, [illegible]

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(a kind of turnip), betel-nuts, Indian corn, *pán*, oranges, lac, potatoes, black pepper, Piper nigrum, chillies, turmeric, ginger, and honey; manufactures, cotton cloth, *eriá* silk cloth, *dáos* or hill knives, *kodális* or mattocks, knives, hammers, crowbars, wedges, mats, and baskets; minerals, lime, coal, and iron. 631 651 433

(5) Mylliem or Myl-liem.—Siem, U Hain Mánik, aged 32; population, 12,266; revenue—from market dues, Rs. 250; State contributions, Rs. 1200; judicial fines, Rs. 223; forest rent, Rs. 15—total, Rs. 1690, or £169; products, cinnamon, sugar-cane, rice, 'Job's tears,' Indian corn, *sohphlang*, ginger, and millet; manufactures, *dáos* and baskets; minerals, iron.

(6) Langrin or Lyng-kin.—Siem, U Dor, aged 25; population, 1867; revenue—from market dues, Rs. 150; *málikhad* on lime quarry, Rs. 700; forest rent, Rs. 60; fisheries, Rs. 50—total, Rs. 960, or £96; products, rice, millet, chillies, turmeric, and ginger; minerals, lime and coal.

(7) Maharam.—Siem, Amlhar Singh, aged 38; population, 6157, revenue—from State contributions, Rs. 400; market dues, Rs. 120; forest revenue, Rs. 55; *málikhad* on lime quarry, Rs. 350; judicial fines, Rs. 120—total, Rs. 1045, or £104. 10s.; products, 'Job's tears,' black pepper, Piper nigrum, chillies, bay leaves, honey, Indian corn, *sohphlang*, cinnamon, caoutchouc, sugar-cane, and ginger; manufactures, *dáos*, *kodális*, and hammers; minerals, iron and lime.

(8) Madyang or Mad-iong.—Siem, U Jit Singh, aged 33; population, 1238; revenue—from lime quarries, Rs. 252. 8; house tax, Rs. 9; rent of fisheries, Rs. 30; judicial fines, Rs. 100; State contributions, Rs. 90—total, Rs. 501. 8, or £50. 3.; products, honey, bees-wax, cotton, rice, millet, 'Job's tears,' *sohphlang*; manufactures, mats; minerals, lime.

(9) Mad-ew-kam.—Siem, U Rammar, aged 29; population, 943; revenue—from market dues, Rs. 180; State contributions of an uncertain nature, Rs. 150—total, Rs. 330, or £33; products, potatoes, millet, chillies, turmeric, honey, and ginger; manufactures, mats; minerals, lime, coal, and iron.

(10) Malai-shem-mat or Malaikhamat.—Siem, U Shongram Singh, aged 33; population, 299; revenue from market dues, Rs. 50; *málikhad* on lime quarry, Rs. 750; State contributions, Rs. 50; forest revenue, Rs. 50—total, Rs. 900, or £90; products, rice, millet, 'Job's tears,' ginger, chillies, turmeric, bay leaves, betel-nuts, and oranges; manufactures, mats; minerals, lime.

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(11) MARIAO.—Siem, U Ron Singh, aged 28; population, 2306; revenue—from market dues, Rs. 25; State contributions, Rs. 100—total, Rs. 125, or £12, 10s.; products, rice, millet, 'Job's tears,' ginger, chillies, turmeric, *sohphlang*, Indian corn, sugar-cane; manufactures, mats.

(12) NOBOSOPHOH or NONG-SOH-PHOH.—Siem, U Ksan, aged 28; population, 961; revenue—from market dues, Rs. 100; judicial fines, Rs. 30—total, Rs. 130, or £13; products, rice, 'Job's tears,' Indian corn, *sohphlang*, potatoes; manufactures, mats.

(13) NONGKLAO.—Siem, Kine Singh, aged 32; population, 6924; revenue—from market dues, Rs. 600; State contributions, Rs. 800; judicial fines, Rs. 50; forest dues, Rs. 600; rent of State land, Rs. 10—total, Rs. 2060, or £206; products, potatoes, rice, millet, 'Job's tears,' Indian corn, *sohphlang*, caoutchouc, cinnamon; manufactures, cotton, *kodálls*, *dáos*, and crowbars; minerals, lime.

(14) NONG-SPUNG.—Siem, U Step Singh, aged 53 (died in 1876); population, 871; revenue, from commission as *mauzáddr* in Kámrúp District, Rs. 100, or £10; products, rice, potatoes, honey, beeswax; manufactures, *dáos*; minerals, iron.

(15) NONG-STAIN.—Siem, U Ilan Singh, aged 38; population, 7763; revenue—from market dues, Rs. 1000; lime quarries, Rs. 900; State contributions, Rs. 1500; judicial fines, Rs. 1000—total, Rs. 4400, or £440; products, lac, honey, bees-wax, honey, caoutchouc, bay leaves, rice, millet, 'Job's tears,' sugar-cane, chillies, *sohphlang*; manufactures, earthenware, pottery, cotton cloth, *dáos*, and spades; minerals, lime and coal.

(16) RAM-BRAI.—Siem, U Amar Singh, aged 38, who can read and write Assamese a little; population, 1737; revenue—from market dues, Rs. 40; judicial fines, Rs. 150; forest rent, Rs. 250—total, Rs. 440, or £44; products, rice, 'Job's tears,' ginger, chillies, millet, and Indian corn; manufactures, cotton cloth.

(17) JI-RANG.—Sardár, U Moit Singh, aged 33; population, 581; revenue, *nil*; products, rice, millet, ginger, chillies, 'Job's tears,' caoutchouc; manufactures, cotton cloth.

(18) DWARA NONG-TYR-MEN.—Sardár, U Jantrai, aged 29; population, 378; revenue—from *mulkhad* on lime quarry, Rs. 1680; fees for cutting timber, Rs. 35—total, Rs. 1715, or £171, 10s.; products, rice, millet, oranges, betel-nuts, *pán*, and turmeric; manufactures, small net; minerals, lime.

(19) MAO-DOM.—Sardár, U Mohor Singh, aged 29; population,

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253; revenue, *nil;* products, millet, oranges, betel-nuts, jack-fruit, pine-apples, chillies, and bay leaves; minerals, lime and coal.

These statistics give the following totals for the nineteen Khási States or Democracies:—Population, 78,992; revenue, Rs. 49,856. 8, or £4985, 13s., of which Rs. 22,732. 8, or £2273, 5s., is derived from lime quarries. The aggregate area of these States is elsewhere returned at 3997 square miles.

Subdivisional Administration.—The twenty-five fiscal divisions which constitute the Jáintiá Hills are regarded as forming a separate Subdivision, under the charge of an Assistant-Commissioner, whose headquarters are at the village of Jowái. This Subdivision dates from 1869, for which year the separate cost of administration is returned at £1091. The following statistics, referring only to the Jáintiá Hills, are taken from the Report of the Assistant-Commissioner for 1876-77; for the rest, all information is included in the preceding sections of this Statistical Account, which apply generally to the whole District of the Khási and Jáintiá Hills. In the year 1876-77 the total revenue of the Jowái Subdivision amounted to Rs. 12,713, or £1271, 6s., of which Rs. 10,654 was derived from the house tax. The total value of the exports from the Subdivision was estimated at Rs. 197,575, or £19,757, 10s., including 16,000 *maunds* of raw cotton, valued at Rs. 120,000, and 5490 *maunds* of lac, valued at Rs. 54,900. The total value of the imports was estimated at Rs. 345,600, or £34,560, chiefly cotton and woollen cloth from Bengal, valued at Rs. 81,000; silk cloth from Assam, Rs. 25,000; 15,000 *maunds* of rice, value Rs. 60,000; 6229 loads of dried fish, value Rs. 35,344; 5287 *maunds* of salt, value Rs. 37,009; 609 *maunds* of tobacco, value Rs. 44,872. These figures are compiled from reports submitted by the police stationed at Jarain, on the Jáintiápur road, and from information collected from the chief traders of Jowái. They show an apparent balance of trade against the Subdivision amounting to Rs. 148,025, or £14,802, 10s. The population of Jowái and the surrounding villages is 4502 souls.

Medical Aspects—Meteorology.—The climate of the Khási and Jáintiá Hills is mild and equable. At Shillong the thermometer within doors ranges from about 58° in December to 70° or 75° in the hottest months. Out of doors the dry bulb varies between about 38° in the cold weather and 80° in May and June. A temperature higher than 80° is seldom recorded. During the three years ending